REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Laughter"

TEXT: "Then was our mouth filled with tughter."—Psalm exxvi., 2. "He that sit-th in the heavens shall laugh."—Psalm

Thirty-eight times does the Bible make eference to this configuration of the features and quick expulsion of breath which re call laughter. Sometimes it is born of the sunshine and sometimes the midnight. metimes it stirs the sympathy of angels d sometimes the cachinnation of devils. Il healthy people laugh. Whether it leases the Lord or displeases Him, that de-ends upon when we laugh and at what we ends upon when we laugh and at what we augh. My theme to-day is the laughter of the Bible—namely, Sarah's laugh, or that of kepticism; David's laugh, or that of spirital exultation; the fool's laugh, or that of inful merriment; God's laugh, or that of affinite condemnation; heaven's laugh, or lat of eternal triumph.

ast of eternal triumph.

Scene, an oriental tent. The occupants. Id Abraham and Sarah, perhaps wrinkled and decrepit. Their three guests are three ngels, the Lord Almighty one of them. In sturn for the hospitality shown by the old cople God promises Sarah that she shall coome the angestress of the Lord Jenus me the ancestress of the Lord Jesus hrist. Sarah laughs in the face of God, he does not believe it. She is affrighted at that she has done. She denies it. She ays, "I did not laugh." Then God retorted ith an emphasis that silenced all disputaon, "But thou didst saugh." My friends, ne laugh of skepticism in all ages is only ne echo of Sarah's laughter. God says He ill accomplish a thing, and men say it can-ot be done. A great multitude laugh at the diracles. They say they are contrary to the was of nature. What is a law of nature? is God's way of doing a thing. You orinarily cross a river at one ferry. To-more we you change for one day, and you go cross another ferry. You made the rule. Lave you not the right to change it? You rdinarily come in at that door of the church. uppose that next Sabbath you come in at neother door. It is a habit you have. Have ou not a right to change your habit? A sw of nature is God's habit—His way of oing things. If He makes the law, has He ot a right to change it at any time He wants

Alas! for the folly of those who laugh at od when He says. "I will do a thing," ley responding, "You can't do it." God lys that the Bible is true—it is all true. sys that the Bible is true—it is all true. ishop Colenso laughs, Herbert Spencer tughs, Stuart Mill laughs, great German niversities laugh, Harvard laughs—softly. great many of the learned institutions, ith long rows of professors seated on the moe between Christianity and infidelity, ugh softly. They say, "We didn't laugh." hat was Sarah's trick. God thunders from the heavens, "But thou didst laugh!" The arden of Eden was only a fable. There arden of Eden was only a fable. There ever was any ark built, or if it was built it as too small to have two of every kind. he piliar of fire by night was only the orthern lights, the ten plagues of Egypt aly a brilliant specimen of jugglery. The a parted because the wind blew violently a part while from the distance of the part while from the part while pa at while from one direction. The sun nd moon did not put themselves out of the ay for Joshua. Jacob's ladder was only orizontal and picturesque clouds. The deroying angel smiting the firstborn in gypt was only cholera infantum become pidemic. The gullet of the whale, by psitive measurement, too small to swallow prophet. The story of the immaculate

prophet. The story of the immaculate prophet. The story of the immaculate me, the dumb, the blind, the halt, cured were human surgery. The resurrection Christ's friend only a beautiful tableau, hrist and Lazarus and Mary and Marthasting their parts well. My friends, there not a doctrine or statement of God's holy ord that has not been derided by the cepticism of the day. repticism of the day.

I take up this book of King James's transition. I consider it a perfect Bible, but a perfect Bible, but a ser skeptics who want it torn to pieces, and now, with this Bible in my hand, let be tear out all those portions which the cepticism of this day demands shall be torn at. What shall go first? "Well," says some ne in the audience, "take out all that about the creation and about the first settlement if the world." Away goes Genesis. "Now," by some one, "take out all that about the ticism of the day. rine world. Away goes trenests. Now, 178 some one, "take out all that about the iraculous guidance of the children of Israel the wilderness." Away goes Exodus. Now," says some one else in the audience, there are things in Deuteronomy and ings that are not fit to be read." Away go euteronomy and the Kings. "Now," says ome one, "the book of Job is a fable that night to come out." Away goes the book of Job. "Now," says some one, "those passes in the New Testament which imply the whit's of Jesus Christ over the come out."

whity of Jesus Christ ought to come out."
way go the Evangelists. "Now," says
bme one, "the book of Revelation—how
reposterous! It represents a man with the
con under his feet and a sharp sword in is hand." Away goes the book of Revela-on. Now there are a few pieces left. What nail we do with them? "Oh," says some an in the audience, "I don't believe a ord in the Bible from one end to the oth-"Well. It is all gone Now were hard." "Well, it is all gone. Now you have t out the last light for the nations. Now is the pitch darkness of eternal midnight. ow do you like it?

But I think, my friends, we had better sep the Bible a little longer intact. It has one prefty well for a good many years, hen there are old people who find it a com-

rt to have it on their laps, and children ke the stories in it. Let us keep it for a irlosity anyhow. If the Bible is to be rown out of the school and out of the m, so that men no more swear by it. ad it is to be put in a dark corridor of the ty library, the Koran on one side and the ritings of Confucius on the other, then let ritings of Confucius on the other, then let each one keep a copy for himself, for we ight have trouble, and we would want to under the delusions of its consolations, ad we might die, and we would want the dusion of the exalted residence of God's ght hand, which it mentions. Oh, what an sful thing it is to laugh in God's face and arl His Revelation back at Him! After hile the day will come when they will say ey did not laugh. Then all the hyper-iticisms, all the caricatures and all the arned sneers in the quarterly reviews will brought to judgment, and amid the rock-g of everything beneath and amid the aming of everything above God will thun-er, "But thou didst laugh!" I think the ost fascinating laughter at Christianity I erremember was a man in New England. e made the word of God seem ridiculous, e made the word of God seem that outlined he laughed on at our holy religion until a came to die, and then he said: "My life as been a failure—a failure domestically, have no children. A failure socially, for I treated in the streets like a pirate. A flure professionally because I know but one inister that has adopted my sentiments. or a quarter of a century he laughed at bristianity, and ever since Christianity has bristianity, and ever since contratainty massen laughing at him. Now, it is a mean ing to go into a man's house and steal his bods, but I tell you the most gigantic burning to be a second of the sec ary ever invented is the proposition to eal these treasurers of our holy religion. he meanest laughter ever uttered is the ugh of the skeptic The next laughter mentioned in the Bible

David's laughter, or the expression of iritual exultation. "Then was our mouth led with laughter." He got very much wn sometimes, but there are other chaprs where for four or five times he calls upon people to praise and exult. It was not a ere twitch of the lips—it was a demonstra-on that took hold or his whole physical nare. "Then was our mouth filled with ughter." My friends, this world will never converted to God until Christians cry less dd laugh and sing more. The horrors are poor bait. If people are to be persuaded adopt our holy religion, it will be because by have made up their minds it is a happy ligion. They don't like a morbid Christian. nity. I know there are morbid peeple who joy a funera! They come early to see the ends take leave of the corpse, and they steal ride to the cemetery, but all healthy people joy a wedding better than they do a burial. ow, you make the religion of Christ pulchral and hearselike, and you pulchral and hearselike, and you ake it repulsive. I say plant the rose of aron along the church walks and lumbine to clamber over the church wall, d have a smile on the lip, and have the outh filled with holy laughter. There is man in the world, except the Christian, at has a right to feel an untrammeled glee. is promised everything is to be for the at here, and he is on the way to a delight hich will take all the processions with palm anches and all the orchestras harped and mbaled and trumpeted to express. "Oh," u say. "I have so much trouble." Have

you more trouble than Paul had? What does he say? "Sorrowful, yet always rejoicing. Poor, yet making many rich. Having noth-ing, yet possessing all things." The merriest laugh I think I have ever heard has been in the sickroom of God's dear children. Theodosius was put upon the rack, he suf-

fered very great torture at the first.
Somebody asked him how he endured all that pain on the rack. He replied . "When

I was first put on the rack, I suffered a great deal, but very soon a young man in white stood by my side, and with a soft and comfortable handkerchief he wiped the sweat from my brow, and my pains were relieved. It was a punishment for me to get from the rack, because when the pain was all gone the angel was gone." Oh, rejoice evermore! You know how it is in the army—an army in encampment. If to-day news comes that our side has had a defeat, and to-morrow another portion of the tidings comes, saying we have had another defeat, it demoral zes all the host. But if the news comes of victory to-day and victory to-morrow the whole army is impassioned for the contest. Now, in the kingdom of our Lord Jesus Christ report fewer defeats tells us the vic-tories—victory over sin and death and hell. Rejoice evermore, and again I say rejoice. elieve there is more religion in a laugh than in a groan. Anybody can groan, but to laugh in the midst of banishment and persecution and indescribable trial, that required a David, a Daniel, a Paul, a modern The next laughter mentioned in the Bible

that I shall speak of is the fool's laughter, or the expression of sinful merriment. Solomon was very quick at simile. When he makes comparison, we all catch it. What is the laughter of a fool like? He says, "It is the crackling of thorns under a pot." The kettle is swung, a bunch of brambles is put under it, and the torch is applied to it, and there is a great noise, and a big blaze, and a sputter and a quick extinguishment. Then it is darker than it was before. Fool's laugh-ter. The most miserable thing on earth is a bad man's fun. There they are—ten men in a barroom. They have at home wives, mothers, daughters. The impure jest starts at one corner of the barroom, and crackle, crackle, crackle it goes all around. In 500 such guffaws there is not one item of happiness. They all feel homesand if they have ness. They all feel bemeaned if they have any conscience left. Have nothing to do with men or women who tell immoral stories. I have no confidence either in their Christian character or their morality.

So all merriment that springs out of the defects of others—caricature of a lame foot, or a curved spine, or a blind eye, or a deat ear-will be met with the judgment of God, either upon you or upon your children. Twenty years ago I knew a man who was particularly skillful in imitating the lameparticularly skillful in imitating the lameness of a neighbor. Not long ago a son of the skillful mimic had his leg amputated for the very defect which his father had mimicked years before. I do not say it was a judgment of God. I leave you to make your own inference. So all merriment born of dissipation, that which starts at the counter of the drinking restaurant or the wineglass in the home circle, the maudling almost the meaningless inche the saturnalian. simper, the meaningless joke, the saturnalian gibberish, the paroxysm of mirth about nothing which you sometimes see in the fashion-able clubroom or the exquisite parlor at twelve o'clock at night, are the crackling of thorns under a pot. Such laughter and such sin end in death. When I was a lad, a book came out entitled, "Dow Junior's Patent Sermons." It made a great stir, a very wide laugh, all over the country, that book did. It was a caricature of the Christian ministry, and of the word of God, and of the day of judgment. Oh, we had a great laugh! The commentary on the whole thing is that the author of that book died in poverty, shome, debauchery, kicked out of society and cursed of Almighty God. The laughter of such men is the echo of their own damnation.

The next laughter that I shall mention as

The next augment that I shall mention as being in the Bible is the laugh of God's condemnation, "He that sitteth in the heavens shall laugh." Again, "The Lord will laugh at him." Again, "I will laugh at his calamity." With such demonstration will God greet every kind of great sin and wicked-ness. But men build up villainies higher and higher. Good men almost pity God because He is so schemed against by men. Suddenly a pin drops out of the machinery of wickedness or a secret is revealed, and the foundation begins to rock. Finally the whole thing is demolished. What is the matter? I will tell you what the matter is. That crash of ruin is only the reverberation of God's laughter. In the money market there are a great many good men and a great many fraudulent men. A fraudulent man there says, "I mean to have my million." He goes to work reckless of honesty, and he gets his first \$100,000. He gets after awhile his \$200,000. After awhile he gets his \$500,000. "Now." he says, "I have only one more move to make, and I shall have my million." He gathers up all his resources. He makes that one last grand move, he fails and loses all, and he has not enough money of his own left to pay the cost of the ear to his home. People can not understand this spasmodic revulsion. Some said it was a sudden turn in Eric Railway stock, or in Western Union, or in Illi-nois Central; some said one thing and some nois central; some said one thing and some another. They all guessed wrong. I will tell you what it was. "He that sitteth in the heavens laughed." A man in New York said he would be the richest man in the city. He left his honest work as a mechanic and got into the city councils some way and in ten years stole \$15,000,000 from the city govern-ment. Fifteen million dollars! He held the Legislature of the State of New York in the grip of his right hand. Suspicions were aroused. The grand jury presented indict-ments. The whole land stood aghast. The man who expected to put half the city in his vest pocket goes to Blackwell's Island, goes to Ludlow street jail, breaks prison and goes across the sea, is rearrested and brought

back and again remanded to jail. W.
"He that sitteth in the heavens laughed. Rome was a great empire. She had Horace and Virgil among her poets; she had Augustus and Constantine among her emperors But what mean the defaced Pantheon, and the Forum turned into a cattle market, and the broken walled Coliseum, and the architectural skeleton of her great aquelucts? What was that thunder? "Oh," you say, What was that thunder? "Oh," you say, "that was the roar of the battering rams against her walls." No. What was that quiver? "Oh," you say, "that was the tramp of hostile legions." No. The quiver and the roar were the outburst of omnipotent laughter from the defled and insulted heavans. Rome defled God, and He laughed her down. Thebes defled God, and He laughed her down. Nineveh defled God, and He laughed her down. Babylon defled God, and He laughed her down. There is a great difference between God's laugh and His smile, His smile is eternal beatitude. He smiled when Davidsang, and Miriam clapped the cymbals, and Hannah made garments for her son, and Paul preached, and John kindled with apocalyptic vision, and when kindled with apocalyptic vision, and when any man has anything to do and does it well. His smile! Why, it is the 15th of May, the apple orchards in full bloom; it is morn-ing breaking on a rippling sea; it is heaven at high noon, all the bells beating the mar-riage peal. But His laughter—may it never fall on us! It is a condemnation for our

sin; it is a wasting away.
We may let the satirist laugh at us, and all our companions may laugh at us, and we may be made the target for the merriment of earth and hell, but God forbid that we of earth and hell, but God forbid that we should ever come to the fulfillment of the prophecy against the rejectors of the trath, "I will laugh at your calamity." But, my friends, all of us who reject Christ and the pardon of the gospel must come under that tremendous bombardment. God wants us all to repent. He counsels, He coaxes, He importunes, and He dies for us. He comes down out of heaven. He puts all the world's sorrow on the other shoulder, and then with that Alp on one side and that Himalaya on the other He starts up the hill back of Jerusalem to achieve our salvation. He puts the salem to achieve our salvation. He puts th palm of His right foot on one lorg spike, and He puts the palm of His left foot on another long spike, and then, with His hands spotted with His own blood. He gesticulates, saying: "Look, look and live. With the crimson veil of My sacrifice I will cover up all your sins; with My dying groan I will swallow up all your groans. Look! Live!" But a thousand of you turn your back on that, and then this voice of nvitation turns to a tone divinely ominous that sobs like a simoom through the first that sobs like a simoom through the first chapter of Proverbs. "Because I have called and ye refused, I have stretched out My right hand, and no man regarded, but ye have set at naught all My counsel and would none of My reproof, I, also, will laugh at your calamity." Oh, what a laugh would none of Myreproof, 1, also, while laugh at your calamity." Oh, what a laugh that is—a deep laugh, a long, reverberating laugh, an overwhelming laugh. God grant we may never hear it. But in this day of merciful visitation yield your heart to Christ, that you may spend all your life on earth under His smile and escape forever the thunder of the laugh of God's indignation.

The other laughter mentioned in the Bible, the only one I shall speak of, is heaven's laughter, or the expression of eternal triumph. Christ said to His disciples, "Blessed are ye that weep now, for ye shall laugh." That makes me know ositively that we are not to spend our days in heaven singing long meter psalms. The formalistic and stiff notions of heaven that some people have would make me miserable. I am glad to know that the heaven of the I am glad to know that the heaven of the Bible is not only a place of holy worship, but of magnificent sociality. "What," say you, "will the ringing laugh go around the circles of the saved?" I say yes—pure laughter, cheering laughter, holy laughter. It will be a laugh of congratulation. When we meet a friend who has suddenly come to a fortune, or who has got over some dire sickness, do we not shake hands, do we not laugh with him? And when we get to heaven and see our friends there, some of them having come up out of

when we get to heaven and see our friends there, some of them having come up out of great tribulation, why, we will say to one of them, "The last time I saw you you had been suffering for six weeks under a low intermittent fever." or to another we will say: "You for ten years were limping with the rheumatism, and you were full of complaints when we saw you last. I congratulate you on this eternal recovery." We shall laugh. Yes, we shall congratulate all those who have come out of great financial embarrassments in this world because they have become millionaires in heaven. Ye shall laugh. It shall be a laugh of reassociation. It is just as natural for us to laugh when we meet a snail de a laugh oil reassociation. It is just as natural for us to laugh when we meet a friend we have not seen for ten years as anything is possible to be natural.

When we meet our friends from whom we have been parted ten or twenty or thirty years, will it not be with infinite congratulation?

Our parcention quickened our years, will it not be with infinite congratulation? Our perception quiekened, our
knowledge improved, we will know each
other at a flash. We will have to talk over
all that has happened since we have been
separated, the one that has been ten years in
heaven telling us all that has happened in
the ten years of his heavenly residence, and
we telling him in return all that has hapnened during the ten years of his absence

pened during the ten years of his absence from earth. Ye shall laugh. I think George Whitefield and John Wesley will have a laugh of contempt for their earthly colli-sions, and Toplady and Charles Wesley will sions, and Toplady and Charles Wesley will have a laugh of contempt for their earthly misunderstandings, and the two farmers who were in a lawsuit all their days will have a laugh of contempt over their earthly disturbance about a line fence. Exemption from all annoyance. Immersion in all gladness. Ye shall laugh. Christ says so. Ye shall laugh. Yes, it will be a laugh of triumph. Oh, what a pleasant thing it will be to stand on the wall of heaven and look down at seven and hurl at him deflance and down at satan and hurl at him deflance and own at satan and nuri at him defiance and see him caged and chained and we forever free from his clutches! Aha! Yes, it will be a laugh of royal greeting. You know how the Frenchmen cheered

You know how the Frenchmen cheered when Napoleon came back from Elba; you know how the English cheered when Wellington came back from Waterloo, you know how Americans cheered when Kossuth arrived from Hungary; you remember how Rome cheered when Pompey came back victorious over 900 cities. Every cheer was a laugh. But, oh, the mightier greeting, the gladder greeting, when the snow white cav-alry troop of heaven shall go through the streets, and, according to the Book of Revelation. Christ in the red coat, the crimson coat, on a white horse, and all the armles of heaven following Him on white horses! heaven following Him on white horses! On, when we see and hear that cavalcade we shall cheer, we shall laugh! Does not your heart beat quickly at the thought of the great-jubilee upon which we are soon to enter? I pray God that when we get through with this world and are going out of it we may have some such vision as the dying Christian had when he saw written all over the clouds in the sky the letter "W," and they asked him, standing by efter "W," and they asked him, standing by his side, what he thought that letter "W" meant. "Oh," he said, "that stands for welcome." And so may it be when we quit this world. "W" on the gate, "W" on the door of the mansion, "W" on the throne. Welcome! Welcome! I have preached this sermon with five prayerful wishes—that you might see what a mean thing is the laugh of skepticism, what a bright this is the laugh of spiritual exultation, what a hollow thing is the laugh of sinful merriment, what an awful thing is th laugh of condemnation, what a radiant, rubi-cund thing is the laugh of eternal triumph. Avoid the ill; choose the right. Be com-forted. "Blessed are ye that weep now—ye shall laugh; ye shall laugh."

The Book Spoke.

Not many days ago a few gentlemen tric business were assembled in a room in the eleventh story of the new Postal building, in Broadway, opposite the City Hall Park, New York City. They had not been there very long when astonishment was depicted on their faces, and by and by found expression in words.

A book on the table about which they stood or sat was speaking. "It is possible," exclaimed Mr.

Chandler, of the Commercial Cable Company, "that those spoken words can come from that book?"

"Yes, it is," said Mr. Francis W. Jones, the electrician of the company; 'that is Mr. Marshall's telephone. William Marshall, of No. 709 Lix-

ington avenue, had prepared this remarkable feat for the electricians. He began by taking up an ordinary book and placing in the leaves several slips of tinfoil about one and a half inches wide and four inches long. Then he attached a couple of fine wires, closed the book and carried the other end of the wires to another room, where they were attached to the transmitter of a telephone. Then a conversation began, with Mr. Masshall in one room and one of the persons in the room where the book lay. Each word that came from the book could be distinctly heard in every corner of the room.

The visitor had never experienced anything of the kind before, and they said it would eventually revolutionize telegraphy.

The invention of Mr. Marshall's does away with the painful "halloos,"

in which so much time is wasted. The new principle is the direct opposite of the Bell principle. -Atlanta Constitution.

Sierra Snow Plant.

There is a fortune awaiting the person who will discover the secret of propagating snow plants. The seed does not seem to grow and the roots or bulbs do not appear to stand transplanting. Thousands of snow plants could be sold in America if a method could be found of assuring their growth.

There is a mystery about the method in which these plants are propagated. People generally dismiss the subject by thinking that snow and ice and climate and peculiarities of soil comprise the principal factors of the problem. This is not wholly true, however, for snow plants cannot be raised artificially even in Truckee. They spring up in different places each year, but will not stand transplanting, nor can they be raised from seed. If they could be grown here

they could be raised in other localities. The Lady Washington lily, whose home is in the Sierra mountain tops, is now sold by all the principal flower dealers of America and is extremely popular. Why may not the wonderful snow plant become equally popular and as widely disseminated?— Truckee (Cal.) Republican.

STRIKE INVESTIGATION.

CLEVELAND'S PROMISE TO THE LABOR LEADERS.

He Agrees to Appoint an Arbitration Commission on Condition That the Strike Should Be Ended and All Violence and Mob Rule Cease-Commissioner Wright's Aids.

President Cleveland informed a committee representing organized labor that he would in the near future, appoint a commission composed of three members, of whom the United States Commissioner of Labor shall be the Chairman, under Chapter 1063 of the laws of 1888, to inquire into and investigate

laws of 189s, to inquire into and investigate thoroughly the causes leading up to the labor disturbances of the country.

This announcement was made at the Exceutive Mansion at 5 o'clock p. m. to J. W. Hayes, General Secretary of the Knights of Labor: T. B. McGuire and C. A. French.

These gentlemen called by an appoint-ment arranged earlier in the day. They were shown into the President's working room, where they presented their credentials and made formal application to the President to appoint a Board of Arbitration under the

The President listened to the labor men present their views and then told them that, as a condition precedent to making such an appointment, all strikes must be called off by organized labor and all violence and mob rule cease. He informed them that law and order must be restored before he took any steps looking in the direction of ascertain-

ing the causes that produced the present condition of affairs. United States troops would be still re-tained in the disturbed sections to see that the orders of the United States Courts were enforced. Inter-State traffic must be resumed and peace restored throughout the

country.

The Labor Committee was given to understand that this commission would be a pointed apart from any demands made the strikers for arbitration. In fact, the commission would have under the law no power to arbitrate, but simply to investigate and report its conclusions to the President and to Congress.

Private Secretary Thurber authorized the following statement in regard to the President's intended appointment of a com-

The law passed on October 1, 1838, especially authorizes the appointment of such a commission, and defines its duties. The commissioners have not been selected, and it will probably be a number of days before the appointments are announced. The following telegram was sent to Presi-dent Cleveland from the labor conference called at Chicago by President Gompers, of

the American Federation of Labor

"To the President of the United States:
"The gravity of the industrial situation demands extraordinary and exceptional action of a conciliatory character at the hands of all men.

'Recognizing the fact, the Executive Council of the American Federation of Labor

and the undersigned executive officers of the national and international trades unions and brotherhoods of railroad organizations of America, are in conference in this city.
"We ask you in the name of the working

people and the entire citizenship of the country to lend your influence and give us your aid, so that the present industrial crisis may be brought to an end, alike to the ad-vantage of the people of our country and the institutions under which we live. "We therefore ask you to come to Chicago, or if the state of public business does not

warrant such a course, that you will deput-ize some one as your representative," This telegram was signed by Samuel Gompers, President of the American Federa-tion of Labor; the four Vice-Presidents of the Federation, by Secretary Christopher Evans and Treasurer John B. Lennon, and by seventeen other executive officers of naional and international unions, brother-

PRENDERGAST HANGED.

hoods and associations.

Execution Accomplished Without a Dramatic Scene.



EUGENE PRENDERGAST. Eugene Prendergast was hanged in the county jail at Chicago, for the murder of Mayor Carter H. Harrison last October. The drop fell at 11.40 g. m. He did not break down at the last as his keepers had expected. Between six and seven o'clock a. m. he partook heartily of a breakfast, and at about nine o'clock sent work to the jailer that he was again hungry, and was served with an-other hearty meal. He talked freely with his spiritual advisers. As the hour for his execution came nearer, he showed some signs of nervousness, but on the whole was

signs of nervousness, but on the whole was remarkably calm.

The jury of physicians at 11.10 inspected the scaffold and appurtenances. Fifty de-puty sheriffs were ranged around the sides of the corridor and after a short wait the

march to the scaffold was begun.

Sheriff Gilbert and Jailer Morris appeared at the right of the scaffold, and the prisoner walked behind them. He stood without apparent nervousness as his arms were being pinioned, and seemed determined to die game. A white shroud was placed about him, and the jailor placed the rope around his neck and the white cap over his head.

An instant later he shot downward. His neck was apparently broken. He hung surrounded by the jury of physicians for nine minutes and was then pronounced dead. The body was then lowered, placed in a coffin, and taken into the outer court for delivery to his relatives after the customary formali-

Prendergast made no audible sound from the time he left his cell. He was dissuaded by Sheriff Gilbert from his determination expressed earlier in the day to make a speech. The crime which Partick Eugene Prendergast expatiated with his life was the murder of Mayor Carter Harrison, of Chicago, on the night of October 28, 1893. The assassin called at the Mayor's residence and called at the Mayor's residence and said he was a city official. He walked past the servant and found Mr. Harrison. A few minutes later the crack of revolver was hearl, and Prendergast rushed out of the front door. The Mayor died in a very snort time. About 9 o'clock of the same evening the assassin gave himself

the same evening the assassin gave muselve up to the police.

Prendergast was indicted by the Grand Jury October 30, two days after the commission of the crime. The trial resulted in a verdict of guilty four days after Christmas, and the execution was set for March 23.

The decrea claimed that Prendergast was The defense claimed that Prendergast was insane, and, as the law of Illinois forbids the execution of a prisoner while insane, a stay was secured and an insanity trial or-

The arguments and postponements were long, but a decision that the accused was sane was finally reached, and the date of execution set for July 13.

THE National Soulpture Society has offered

prizes for the best designs for a sliver dollar, the competition to be made public next winter at the annual exhibition. Ar Jesup, Iowa, a thirteen-year-old boy was handling a gun when it was discharged, tat-il; injuring his two younger brothers.

TEMPERANCE.

LIQUOR AND LABOR.

"In one of the towns of Illinois a banker put his private mark on the money he paid out on Saturday night to the wage-workers of the town who patronized his bank; and on Monday night, of the \$700 paid out, and marked privately, over \$300 had come back to him from the saloons of that town! There is nothing that cramps, belittles and dwarfs
the possibilities of the labor movement in
America like the saloons,"—Frances E. Wil-

MORE REGULATION.

The citizens and free men of Canton Ur! in Switzerland, have lately introduced a spe-cial clause into their code to this effect. Any hotel-keeper or inn-keeper who gives his cus tomers sufficient intoxicating liquor to render them unconscious, or unable to walk straight or steadily home, shall he obliged to afford them a bed for the night, and adequate board and lodging till such time as quate board and longing the such time as they are completely recovered. No fee, cost or charge shall be made by the said hotel-keeper for the said board and lodging.—The Constitution.

LIQUOR IN MAN.

In the Isle of Man the burning question of the hour is that of liquor licensing. For several years illicit sale of liquor in boardinghouses has been winked at by the authorities, until it has been assumed by many as a right. The Governor now proposes to grant boarding-house keepers leave to supply visitors with beer at dinner and supper only. The bill, however, contains regulations and conditions of such a nature that interested parties demur to accepting it. In the House of Keys the bill was passed, considerably amended, it being provided that permits should only be granted houses of over forty pounds annual value. Permits are only to take effect from May 1st to September 13th each year. The act is to continue in force for two years, and its operation is confined to Douglas. Nearly 300 houses are affected by the bill. The temperance party in the House offered a strenuous but unavailing opposition.—The Christian.

EDUCATE THE CHILDREN.

In a suggestive editorial, entitled "Temperance in Schools," the Good Templar Record, of Dunedin, urging the importance of temperance instruction for the children, says: "If we in New Zealand are to hold our position already gained in relation to the drink traffic, we shall have to bestir our-selves in this matter of school teaching. There is a danger of feeling ourselves too sure of our victory, but we should learn to realize that we will never be safe without a watchful guard being kept at every point. One of the most important positions of de-fense lies in the minds of the children. If we succeed in having them imbued with the impregnable facts of the nature and effects of alcohol on the human boly, and the body politic, that would be a source of strength we could not hope to establish by any other

What is thus urged as a fundamental need in New Zealand, is quite as important also for our country.—National Temperance Advocate.

ALCOHOL AND LONGEVITY.

A misleading statement concerning a Report of the British Medical Association on the subject of temperance and health has been going the rounds of the press, to the effect that the relative longevity of abstain-ers is less than the free drinkers and the decidedly intemperate; also that D.. Richard-son had changed his views on the subject. Dr. Richardson was recently written to in relation to this absurdly improbable statement, and the rumor concerning himself, by Dr. W. V. R. Blighton, of Tonawanda, N. Y.,

and his reply is as follows:

"I have received your letter, and assure you that I have not changed my views in the least, and that my Cantor Lectures, I believe the day of the least, and that my Cantor Lectures, I believe the day of the least, and that my Cantor Lectures, I believe the day of the least and that are the least that the least the lieve, stand on as firm a basis as ever. table which you give in your letter relating to mortality under alcohol has been answered here most inlly many times, and has, in fact, here most fully many times, and has, in her, been disowned almost as many times, in re-gard to the false interpretation put upon it by Dr. Isambard Owen (the Secretary of the committee) himself. In plain words, that table conveyed an entire misrepresentation, its foundations were insufficient, and it was nitogether inadequate. I have asked Dr. Ridge, the editor of the Medical Pioneer, to Ridge, the editor of the Medical Pioneer, to read the letter you have sent me, and, if he sees well, to make it the subject of an editorial in his journal, which shall be posted to you. I may add that in our Temperanes Hospital, where we use no alcohol whatever, in a thousand cases manually of a severely declarate of the series of the s kind, our results are most satisfactory. shall deal with this matter in my next As-clepiad, where you will find, I hope, plenty of facts in support of your views and prac-

THE BARREL WAS NEVER EMPTY.

I was personally acquainted with a liquor dealer who on one occasion exhibited a bar-rel, and while doing so said: "I bought that barrel five years ago. It was full of the best of whisky when I bought it. I have been selling from it every day since. It is not empty yet, and I have not purchased a drop of that brand since the barrel came into my possession; and yet I have not put a drop of whisky in it in all these years." I was curi-ous to know how he managed to work a ous to know how he managed to work a miracle and inquired as to his method of procedure. He did not give me the recips, but he stated that he had a prescription for making whisky, and for less than \$10 he had kept that barrelful of "the best" for five years. He bought the barrel when it was full of whisky and thus gained a right to have in on exhibition, so that whisky drinkers would see it and believe that he sold that brand. I came near forgetting to state that about a pint of his "prescription" would change a barreful of peaceable, well-lisposed water into the most successful ingredient for tangling the legs of poor humanity that was ever invented.

I have heard old topers assert that they could not be fooled on whisky, that they could tell the name of the brand by licking the cork of the bottle in which the whisky was contained; but here was an experience which gave the lie to all the drinkers I have conversed with, for after the barrel I speak of was emptled of its original contents it never again had a drop of the same quality of liquor inside of it, and yet the men who of inquor inside of it, and yet the men who dropped in to that place for the sake of taking a glass of Nose Redden'r's Best never noticed the change when the original contents had given way for the "prescription." They kept right on drinking at the same old stand, out of the same old barrel, and bensize acquainties tannic acid somewing zine, aquafortis, tannic acid, soapsuds, vitriol, and rain water—liguised as Nose Reddener's Best—went down the throats of the drinkers to assault the linings of their stomachs with malice aforethought and do untold damage to the inner man.-T Powderly.

TEMPERANCE NEWS AND NOTES. Ninety-two per cent; of our crime is the result of intoxicating liquors. -Carroll D. Wright.

Lord Roseberry has assured a deputation of English temperance women that the Gov-ernment will use its best endeavors to pass the Veto bill this session.

Sir Andrew Clark, the general physician in the largest hospital in London, says that seven out of every ten person treated there owe there ill-health to drink. The drinking habit is disappearing in Ice-

land, and with it crime. In 1890 only eight persons were imprisoned on the whole isl-and, the population of which is a little over 40.000. Japan has been peculiarly blessed in tem-

perance missionary work, says Sho Namoto. Calls come from all the provinces for meetings and lectures, and young people especially are earnest and interested. A prominent physician of San Francisco says: "No cigarette that I ever heard of is free from opium. Beyond question the boy who smokes elgarettes stunts his growth, wrocks his proven and gradient his browth.

wrecks his nerves and weakens his heart an kidneys long before he reaches manhood. Ohio Wesleyan University at its recent commencement conferred upon Miss F. E. Willard the title LL.D., in recognition of her statesmanlike ability and her inesti-mable services for the purification of the laws of this country and their righteous en-

Miss Willard says : "I once asked Thomas A. Edison if he were a total abstainer, and when he told me that he was I said, 'May I inquire whether it was home influence that made you so?' and he replied, 'No. I think it was because I fen that I had better use for my head.'"

RELIGIOUS READING.

THE HELP OF THE HOLY SPIRIT.

When Christ told his disciples that it was best for them that he should go away, he promised them that he would send unto them the Comforter, even the Holy Spirit, which promise was fulfilled on the day of Pentecost, and since that day, the Holy Spirit has been a necessary power in the life of every true Christian. He is inseparable from the Father, inseparable from the Son. When we endeavor to comprehend the length, breadth, and depth of this living reality, our minds are lost in wonder, love and praise. Without the Holy Spirit we can do nothing. Even when we pray, it is the Spirit that inditeth our petitions for us, for we know not what to

pray for aright.

The Spirit enables us to see ourselves as we are, poor, blind, and lost in the dark waves of sin, and when he has opened our eyes, it is he that leads us to Christ, and says to us. "Behold the Lamb of God that taketh away the sin of the world." He opens our blind eyes that we may behold wondrous things out of God's law. He comforts us in sorrow, and when passing through the deep waters of earth's trials which lie in our pathway, it is he that helps us to look to Jesus, who will gladly carry our burdens, and help us to pass through them all, and bring us safe on the other shore, free from earth's pollution, with our garments washed and made white in the blood of the Lamb. It is the Spirit that gives light, that Light which lighteth every man that cometh into the world. It is the Spirit that gives power, power over our foes, foes within and foes without.

foes within and foes without.

It is the Spirit that gives strength to overcome, and have enabled us to conquer, he will give us strength to stand. Who would not be led by the Spirit? Who would not have his presence ever dwelling within, to sanctify us unto all truth? Let us depend more upon the Spirit and less upon ourselves. Let us feel more the importance of his help. Let us pray more earnestly for his power in us, then we may make our Christian lives show to those around that we are abiding in Christ, and the Holy Spirit abiding in us.— Religious Herald.

Look upon success and sweetness of thy

duties as very much depending upon the keeping of thy heart closely with all dilligence.-Flavel.

HOW HIS CHILD LED HIM.

Several years ago my brother was in Springfield one cheerless day, with about half an hour on his hands before train time. Strolling along near the depot, he noticed a tidy restaurant, and went in for lunch. A bright boy came to take his order, and as soon as he brought it sat down to his lessons. A respectable man, evidently the proprietor, was seated near the fire, with a disabled foot propped up in a chair. When my brother had finished his meal, he approached him, saying: "You have a bright boy to wait on your customers."

"Yes, indeed," said the man, with parental pride "I could," birs so good a boy as that

pride, "I couldn't hire so good a boy as that; he is my son, and was the means of my opening this place instead of keeping a saloon, which was the way I got my living for some years; and I'll tell you how it was. He came from school one day heavy-hearted, and when I asked him what was the matter he began to cry but couldn't speak. After I had urged him, he said that in recess some of the boys asked each other what their boys asked each other fathers did. One said their fathers did. One said that his father was a plumber; another that his was a carpenter; and when they came to my boy, who said his father kept a saloon, one of them said: 'That's the meanest kind of business,' and I could see that they all feit the same way. That made me feel awfully ashamed, so, father, if you will only give up the saloon, I'll do anything I can to help you.' With that he threw his arms around my neck, and, sobbing, begged me to give it up. Well, the end of it was I sold out. I don't make so much money as I did selling liquors, but it goes farther, and we have a happy home. My wife can help along because decent people come here for their meals, but before I did not like to have her around, there was so much low talk. My boy has there was so much low talk. My boy has been as good as his word. I couldn't ask

My brother thanked the man for his confidence, and after giving his hearty approval went his way.—Julia Billings, in the Little

SPIRITUAL JOY.

The plain truth is this, that what hinders our joy is allowed sin. The power of sin to do this is great. This little hand, said Whitefield, placing his hand near his eyes, as he was preaching in the field, while the glorious this little hand hides all the lustre of the sun from my eyes, and so a little sin may evolve the soul in darkness, though the spiritual world be all bright as heaven itself. But should we therefore be content to live in darkness, or set ourselves with more resolution against all forms and degrees of sin? The latter is the course of duty, and is it not also

the course of wisdom?
Is it idle to ask the question. What manner of person ought we to be, in all holy conversation and godliness? Why is it we do not understand that our only concern in this world is, to keep a guileless spirit, a con-science void of offence? Alus, that we should offer such things as love of lucre, or pre-eminence, or of sensual pleasure, or jealous, and envious and irrascible feelings, to rest in our bosoms, and stay here from day to day, and week to week, and mouth to month, in the place which should be ever sacred to the gracious affections; in the

temple of the Holy Ghost!

Alas, that we should be so infrequent, so cursory, so cold in prayer; so seldom in fastings, so formal and lifeless in the duties of the sanctuary; that we should be so uncircumspect in speech, so little intent on walk ing in the Spirit; in all the pursuits of life so regardless of the great principle of Christian morals, which demands that we do all things, even to eating and drinking, to the glory God. Here is the secret of our want of religious joy, of our spiritual doubts and fears; and also of our readiness to justify them.

THE DYING YOUTH.

There is no place on earth like a dying bed. There is no hour in man's brief journey across this world, like a dying hour; so solemn, so impressive, and so full of dread interest to each individual when he arrives at that place, and feels that his hour has come. Then the soul makes a pause. She looks back on a re-ceding world, and onward into a dark un-fathomed eternity. There is no retreat. The hour of exchanginging worlds has come. have then a good hope of pardon, and of heaven, how blessed and invaluable! To have no hope then, when lesh and heart fail, and all mortal ties are about to be sundered, and to die in despair, how dreadful beyond imagination to conceive! To avoid it is worth a whole life of ceaseless effort and prayer. And yet such dread hours do come, with all their indescribable solemnity. That hour came in the history of a youth of sixteen, the child of many prayers.-New York Evan.

CHRIST CAME TO MAKE MEN HOLY. About one thing there can be no doubt: Christ came to this world to make men holy. Whether we take his own words or those of his disciples, this alone was the object of his mission among men. Indeed, the one thing on which all agree is, that Christ puts a new and larger meaning into the words "right-eousness" and "holiness." We find it in eousness" and "holiness." We find it in every phase of his teaching. No other conception of salvation in a pure heart and righteous living is to be found in the New

Testament writings.
The contention of Christ with the religion. ists of his time was that they had lost the idea of spiritual religion out of their hearts and therefore out of their worship. Scribes and Pharisees alike knew as they listened of his teaching that they were not to his school; that he must be silenced or his idea of relig-ion would prevail.—Central Christian Advo-

An Aquatic Sport. Chleago is rejoicing in a new aquatic sport, which has proved very popular, and

is bringing the happy originator a mint of money. It is called "Shooting the Chute," and consists of a sloping trough some 273 feet long, with a fall of sixty feet, down which a stream of water tumples into a lake about 350 feet long. The descent is made in flat-bottomed boats, which earry about eight passengers each, and go flying wa waters of the little lake to the saore. It is said to be very exciting and perfectly safe, and the rush of people to side down the watery road is something immense.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR AUGUST 5.

Lesson Text: "The Baptism of Jesus," Mark i., 1-11-Golden Text: Mark 1, 11-Commentary.

1. "The beginning of the gospel of Jesus Christ, the Son of God." This is the gospei specially of service. In it we are reminded of the words, "Behold, I will bring forth my Servant, the Branch!" while "Behold, the Man whose name is the Branch!" is seen Servant, the Branch!" While "Behold, the Man whose name is the Branch!" is seen more clearly in Luke's gospel (Zech. ili., 8; vi., 12). Here Jesus is the patient servant and sacrifice for others, spending and being spent to serve the sons of men. This gospel is written that the same life of unwearled service may be in some measure reproduced. service may be in some measure reproduced in us (II Cor. iv., 11), but as we are in this first verse introduced to the Son of God so we must be sons of God before we can serve

we must be sons of God before we can serve God. "Let My Son go that He may serve Me," said the Lord of Israel (Ex. iv., 23).

2. "As it is written in the prophets, Behold, I send my messenger before Thy face, which shall prepare Thy way before Thee!" The whole story of His sufferings and glory is written in the prophets (I Pet. i., 11; Luke xxiv., 25-27). They also spake of the heralds who should precede Him, John the Baptist, in the spirit and power of Elijah before his first coming, and Elijah himself before his second coming. Compare Mal. iv., 5, Luke i., 17; Math. xvii., 10-13. As to preparing His way, every believer can, in a measure, be His messenger to do that. What an honor to be sent of Him in His name!

3. "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." When John was asked if he was the Christ or Elijah or the prophet, he said that he was neither, but only a voice proclaiming the Christ (John i., 23). He sought no honors for himself, but rejoiced to decrease that Christ might increase (John

iii., 29, 30). 4. "John did baptize in the wilderness and 4. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." A sample of his preaching may be found in Math. iii., 7-12, and Luke iii., 7-18. He made it plain that unless their lives afterward manifested that they had become new creatures their baptism would amount to nothing. One of the last comamount to nothing. One of the last com-mandments of Christ was that repentance

and remission of sins should be preached in His name among all nations, beginning at Jerusalem (Luke xxiv.. 17).

5. "And there went out unto Him all the land of Judea, and they of Jerusalem, and were all baptized of Him in the river of Jordan conference that their time." These matters were all baptized of Him in the river of Jordan, confessing their sins." There must be a sense of sin, a true conviction of sin, and the deeper the better, before any one will come to Christ, for He came not to call the righteous, but sinners, to repentance. This is the work of the Holy Spirit (John xvi., 8, margin), and He uses the word and the lives of believers. In Acts v., 31; xl., 18, Christ is said to give or grant repentance.

is said to give or grant repentance.
6. "And John was clothed with camels hair, and with a girdle of a skin about his loins, and he did eat locusts and wild hency."
Thus was Elijah clothed (II Kings i., 8), and, as to locusts, they were among the creatures which God had permitted Israel to eat (Lev. xi., 22). John was certainly not extravagant in the matter of food and raiment. What a contrast was Isaac, who loved Esau because of his venison and would bless him only in connection therewith (Gen. xxv., 28: xxvii., 3, 4). Jesus has taught us not to think too much about either food or raiment (Math.

much about either food or raiment (Math. iv., 4: vi., 25), but has assurred us that if we make His kingdom and His righteousness our first concern He will see to all our need in that direction (Math. vi., 33).

7. "And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." John sought not to attract people to himself, but to the Lamb of God. people to himself, but to the Lamb of God, whom he came to herald. He had no amble tion to make himself a name, but only to honor Him of whom he said, "He must in-crease, but I must decrease" (John iii., 30). He sought not great things for himself (Jer.

riv., 5) but his watchword was "Not I" (Gal. ii., 20; I Cor. xv., 10).

8 "Iindeed have baptized you with water, but He shall baptize you with the Holy Ghost." Both Matthew and Luke add "and with fire" (Math. iii., 11; Luke iii., 16), which fire seems, from the context, to refer to the judgments of His second coming as King and Son of Man. As the Servant, which he is peculiarly in Mark, He does not speak of fire. But how much we do need to be filled with the Spirit—in fact, it is a command laid upon us, and as much a command as not to be drunken (Epb. v., 18). Then what a comfort to know that He, who is our Saviour, Brother, Friend, is the one who baptizeth with the Holy Ghost (John i., 33).

We need not think we must beg and entreat Him, but simply ask Him (Luke xi., 13). 9. "And it came to pass in those days that Jesus came from Nazareth of Gaillee and Was baptized of John in Jordan." In Judeniii., 23, it is writen that He was about thirty years of age. In Math. iii., 14, 15, it is said that at first John forbade Him because of John's proster process. John's greater need to be baptized of Him, but Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteous-". He humbled Himself from heaven ness. down to the manger of Bethlehem, and the home in Nazareth, and the life of rejection, even to Gethsemane and Golgotha, all for us, and surely it is becoming in us to hum-ble ourselves for Him, yet it seems strange to sayso, for whereas He actually came down from great giory. we, being nothing, have nothing to come down from but sinful

pride.

10. "And straightway coming up out of the water He saw the heavens opened, and the Spirit like a dove descending upon Him." Here in this gospel we meet the first "immediately," used about eighty times in the New Testament, and forty times in this gospel, and eleven times in this chapter, sometimes translated "anon" or "forthwith." It is the word for a good servant. The opened heav-ens make us think of Ezek. i., Math. iii., John i., Acts vii. and x., Rev. iv. and xix., in each of which chapters heaven is opened and always concerning Christ or His church. The Spirit coming as a dove makes us think of the dove that found no rest except in the ark while the waters of judgment were on the earth. Jesus, the true ark, is the only place where the Spirit can rest fully. If we are filled with Spirit, we will rest only in

Jesus. 11. "And there came a voice from heaven, saying. Thou art my beloved Son, in whom I am well pleased." See also chapter ix., 7, where the same testimony was given at the transfiguration. In John viii., 29, Jesus transguration. In John Vin., 23, 78848 says, "I do always those things that please the Father," and in Rom. xv. 3, it is said, "Even Christ pleased not Himself." Since the Father is well pleased with Jesus, when we are well pleased with Jesus and accept and abide in Him, God is well pleased with us for Jesus's sake. Let us abide in Him (I John il., 28).—Lesson Helper.

An Aquatic Sport.

An Aquatic Sport.

Chicago is rejoicing in a new aquatic sport, which has proved very popular, and is bringing the happy originator a mint of money. It is called "Shooting the Chute," and consists of a sloping trough some 275 feet long, with a fall of sixty feet, down which a stream of water tumbles into a lake about 350 feet long. The descent is made in flat-bottomed boats, which carry about eight passengers each, and go flying down the watery road to bob and dance over the waters of the little lake to the shore. It is waters of the little lake to the shore. It is said to be very exciting and perfectly safe, and the rush of people to ride down the watery road is something immense.

A Plague of Tramps.

There is a plague of tramps throughout the fruit belt of New York and the growers are resorting to drastic measures to rid selves of it. They other day they organized at Mariborough and in a short time corralled fifty bummers. A train on the West Shore Road was stopped, the tramps were forced to board empty cars and warned not to leave them until the county line had been passed. I nother round-up, it is ex-pected, will be sufficient to rid the community for the season.

Santo Has Lost His Nerve.

A despatch from Lyons, France, says of Caseria Santo, the murderer of President Carnot: "His spirit is completely broken. He lies on his cot and groans continually that he is only twenty years old, and does not wish to die. The guards watch him most carefully to prevent his suicide."

Paper Telegraph Poles.

Paper telegraph poles are the latest de-velopment of the art of making paper useful.